THE RELIEF SOCIETY MAGAZINE

FEBRUARY, 1919

You will find in this number articles about:

Presidents Heber J. Grant, Anthon H. Lund, Charles W. Penrose and Rudger Clawson, written by close friends.

The new Sunday School Superintendency.

The new Y. M. M. I. A. Superintendency.

A little more about Our Indian Cousins.

Mrs. Lyman's labors in Denver and St. Louis are outlined in the Official Round Table.

And so on—and on—particularly on.

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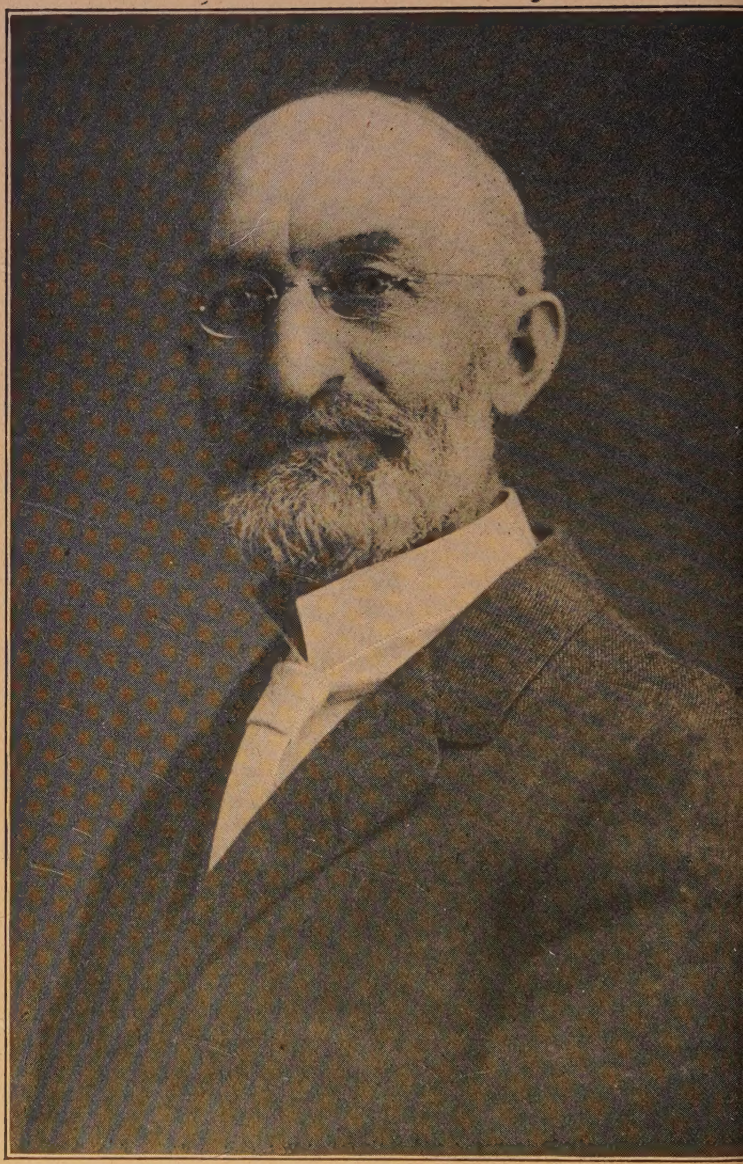
MY WORK.

Maud Baggarley.

My goal is nearly won—
If death be the goal of life—
My work but begun.
Yet impotent and vain
Is the thought
That I may achieve
Success, and cheat the pain
That would rob me of breath;
Steal my spring blossoms
And give me to Death
To thrust in his dungeon.

But what is my work
That now I should rue it?
Help me, oh, Father,
You sent me to do it;
Turn my eyes from the hues of the sky—
(Tho' not to forget them)
If I must needs die
Let me come home
As a bird to its nest,
Thro' dim glory fly swiftly
To safety and rest.



PRESIDENT HEBER J. GRANT.

THE

Relief Society Magazine

Vol. VI. FEBRUARY, 1919. No. 2.

President Heber J. Grant and his Counselors

A BUSINESS MAN'S APPRECIATION OF PRESIDENT HEBER J. GRANT

Horace G. Whitney

In compliance with your request that I write a few words relative to the life and character of our new President, I am reminded that today, December 1st, is an anniversary of deep interest both to his family and mine, one that has often been commented on by both of us. It was on December 1, 1856, sixty-two years ago, that the wedding of my father and mother was being celebrated in a little social party in this city. While the festivities were at their height, some one opened the door and gravely announced, "Jeddy is dead." The party broke up at once. "Jeddy" was the familiar name by which Heber J. Grant's father was known over the width and breadth of the state. He was as active a figure in the religious and business life of the community as his son is today, and his sudden death plunged all circles into deepest mourning.

Heber was then only nine days old. All his life thus has been passed without a father. But he had a mother who gave him a care and training of the most devoted nature. As long as she remained on earth, the tie between her and her son was marvelous in its beauty and strength. In boyhood days, our little circle of boys were greatly given to visiting each other's homes. It is a fine memory with all of us to recall how our mothers interested themselves in the companions of their sons. I well remember how Heber J. Grant's associates loved "Aunt Rachel" for her angelic disposition, and respected Heber J. for his devotion to her.

That is the strongest impression I retain of our early boyhood association. Another is the old school days in the University

of Deseret, then conducted by Dr. John R. Park in the Council House which stood on the *Deseret News* corner. Most of us had but a brief scholastic career—life was too exigent in those days to allow much time for the acquirement of an education,—but Heber J. Grant's associates of 11, 12, 13 and 14 years of age, such as Orson F. Whitney, Richard W. Young, Feramorz Young, Heber M. Wells, B. S. Young, Alonzo Young and myself (to name only the closest intimates) knew what it was to "plug" day and night to reach their goals. The dominant characteristics of Heber J. Grant in those days were ceaseless perseverance and intense application to his tasks, and to one task in particular, that of becoming an expert penman. How well he succeeded is well known to his business associates, and the skill he developed in rare penmanship enabled him to earn many a dollar to assist his widowed mother. The same intensity was applied to other pursuits, even to the favorite sport of the day, baseball. He made up his mind to become an expert first baseman, and the astonishing amount of time he devoted to practicing for that position was the admiration of all his companions. Later he became one of the famous "Red Stockings" which vanquished the state champions, the "Deserets," and rose to the foremost pinnacle of fame in the local sporting world.

Those were the achievements of boyhood days, but they all aided in laying the foundation for the wider career and the greater responsibilities that came with manhood. Heber J. Grant's religious activities are too well known to need describing. More than any of his boyhood companions, he followed serious and religious pursuits, and as a boy he was always active in Church affairs. His appointment as President of Tooele stake came when he was only 23 years of age, and he was chosen an Apostle under President John Taylor before he was 26. Since that time, he has been an indefatigable toiler for his Church, and has spent many years in the foreign service, opening the mission to Japan, and presiding over the European mission.

My principal connection with him has been in the business world, where he has been as active and unwearying a worker as in the religious field. As founder of the Utah Home Fire Insurance Company, organizer of the State Bank of Utah, and one of the fathers of the Consolidated Wagon & Machine Company, three of the state's most successful institutions today (to say nothing of the other prosperous concerns with which he is connected) he evinced the keen discernment, the broad judgment and the enterprising spirit which were always his characteristics. His labors in organizing the first sugar company in Utah are well known in the business world. He took a leading part in raising the capital for that institution, and has always remained one of its most

loyal supporters. In the conduct of the old *Salt Lake Herald,* when it was the organ of the People's Party, and when the late Byron Groo and myself were associated with him, he showed the same zeal, with the result that that period stands out as probably the only one in the checkered career of that publication, when it was in the dividend-paying class. His energy extended even to the editorial columns, and (what is not generally known) he often furnished the ideas and sometimes the articles themselves which appeared as the "leaders" in that journal.

From the association of those times, reaching back nearly thirty-five years and extending down to the present, I can say unreservedly that the big reason for President Grant's success has been his observance of the rule of the square deal, and his fair and generous treatment of friend and opponent alike. If he has a fault, it is his inordinate generosity to those he loves—a trait that alone has kept him from becoming a man of wealth. But I never knew a man who cared less for money, and the only times I have ever heard him regret that he had so little was when he wished to lead out and set the example to others in some of the many charitable enterprises he was called on to promote. His name was never lacking in any good cause, and whether it was saving a financial institution to preserve the good name of his friends, starting a Liberty Loan drive, or keeping some poor widow's roof over her head (a chapter alone might be devoted to that subject), the signature of Heber J. Grant, like the name of Abou Ben Adhem, "led all the rest."

I have every confidence that in assuming the high and responsible position to which he has been called, he will exercise the breadth of judgment, the keenness, the liberality, and the indefatigable industry which have always distinguished him, and which are bound to make his administration a success.

PRESIDENT ANTHON H. LUND.

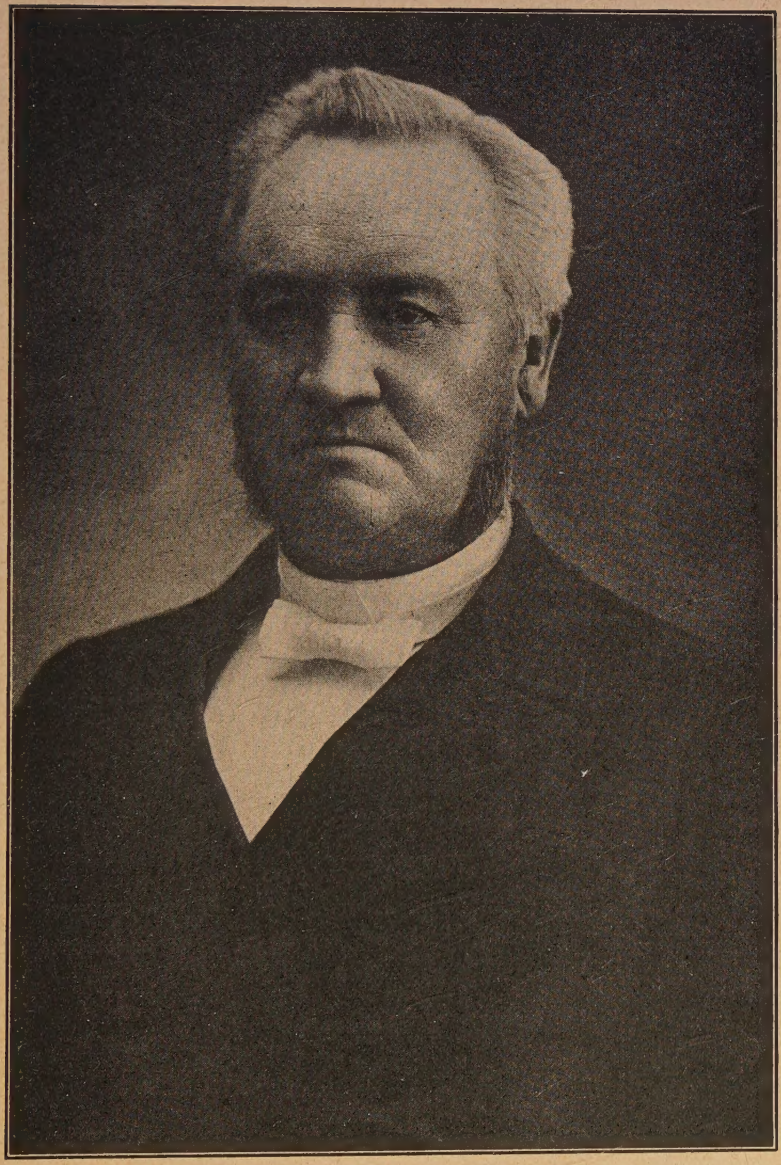
John A. Widtsoe.

President Anthon H. Lund is unusually well fitted by temperament, training and experience for the work required of the first counselor in the First Presidency of the Church, and of the President of the Quorum of the Twelve. The choice of President Lund as of President Penrose for continued membership in the First Presidency is generally looked upon by the people as another evidence that the administration of President Heber J. Grant will be guided by inspired wisdom. In the First Presidency as now constituted the members of the Church repose their full confidence. Friends of God and of men are at the helm.

The life of President Anthon H. Lund, a beautiful, encouraging story to all who love the well-balanced, sincere life, explains in part at least, the attainment by President Lund of his present high position in the hearts of the people and among the authorities of the Church. On May 15th, 1844, he was born in Aalborg, Denmark, and among the restful people and satisfying nature of his native country he spent the first eighteen years of his life, and learned well the lessons in social progress and successful government in which Denmark even today is preeminent among the nations. In 1862 he sailed across the Atlantic, toiled across the plains, and entered Salt Lake City on September 23. Since that day, whether at home or abroad, his labors have been for Utah and her people.

President Lund is essentially of the scholarly type. From his earliest childhood he has been devoted to intellectual pursuits. At four years of age he was sent to a private school, and at seven years of age entered the public schools of Aalborg, meanwhile receiving private lessons in English, French and German. At the age of eleven he won the first place for scholarship in the schools of Aalborg, and that in face of the opposition directed towards him because he already favored "Mormon" doctrine. In addition to his education in school, he read much and widely. His learning and devotion to study were early recognized and used by his associates. As a young man of 18 he was made custodian and dispenser of medicines when an epidemic of sickness broke out on the slow-sailing vessel that brought him to America. When he reached Utah, and settled in Sanpete county, one of his early employments was to act as private tutor in the family of John Barton. Later, when President Young built the first telegraph line in the territory, he was one of the young men called to go to Salt Lake City to learn telegraphy; and in fact Brother Lund had charge at one time of the telegraph office at Mt. Pleasant. In later life, as a member of the territorial legislature, he drafted the law which created the Agricultural College. The scholarly disposition and attainments of President Lund have been recognized in many ways. At present he is a member of the Church Board of Education and a Regent of the University of Utah.

Early in his life, also, President Lund manifested a strong love for spiritual matters. The Bible was taught him in his early childhood by his grandmother, by whom he was reared, as his mother had died when he was about three and a half years old. When he learned to read, the Bible was his favorite book. When the boy was only six years old, in 1850, Apostle Erastus Snow opened the mission in Denmark. Brother Lund's uncle,



PRESIDENT ANTHON H. LUND.

Jens Anderson, was one of the first converts, and his grandmother joined the Church shortly afterwards. Thus, the boy was practically brought up in the Church; though he was not baptized until May 15, 1856, when he was twelve years old. Before that time, however, he had been counted as a "Mormon" and had endured much bitter persecution and cruel ostracism because of his connection with a despised people.

Up to this time he had been a defender, as needed, of the strange faith of the "Mormons;" but about a year after his baptism he was called to devote his time to missionary work in behalf of the Church. The first assignment of the thirteen-year-old missionary was to teach English to the emigrating saints, and if he had more time, to distribute tracts and to help the elders. When he gave the first report of his labors, the late President Fjeldsted lifted him to the speakers' table so that the conference might see him. The man who occupies the second place in the Church today, began his work early. Perhaps one of the most valuable services of the young missionary was his translation of the *Millennial Star* to the truth-hungry saints. Brother Lund served as a missionary for about five years, and during that time traveled without purse or scrip. At the age of 16 he was ordained an elder, and for about two years afterward, served as president of the Aalborg branch.

He took an active part in Church affairs from his arrival in Utah. In 1865 he helped organize the first Sunday school in Mt. Pleasant; in 1871 he went on a mission to Scandinavia; in 1874, he became a Stake High Counselor; in 1877, Stake Clerk; in 1878, Superintendent of Ephraim Sunday schools; in 1883 he went on another mission to Scandinavia, this time as president of the mission; in 1888 he became the vice-president of the Manti Temple; in 1889 he was chosen an apostle; in 1891 he became the president of the Manti Temple; in 1893, he was called to preside over the European mission; in 1897 he was sent on a mission to Syria and Palestine; in 1900 became superintendent of the Religion Classes of the Church and also Church Historian; in 1901 he was chosen a member of the First Presidency. Moreover he has filled many other responsible positions in the Church. President Lund's life has been one of ceaseless labor for the upbuilding of God's kingdom.

In addition to his labors in behalf of education and the Church, President Lund has had long and successful experience in the more temporal affairs of life. When he first reached Utah he did whatever labor was at hand for his support. In 1864 he was Church teamster to bring emigrants across the plains. At one time he had charge of a photograph gallery. He

was the business manager of the mission office on his first mission. The successful operation of the Ephraim Co-op Store was largely due to his wise management. At present he is director of the Z. C. M. I., Zion's Saving Bank and Trust Co., Beneficial Life Insurance Co., and President of The Amalgamated Sugar Co. and connected with many other successful business enterprises.

In the political life of the community, President Lund has also taken an active part. He served early in the Mt. Pleasant City Council. Twice he was elected to the legislature. At various times he has held important State positions, notable among them membership on the State Capitol Commission.

President Lund speaks with ease and with a beautifully simple language easily understood. His public addresses are full of information and simple, direct exhortations to righteousness. His faith is clear and unbounded; his testimony convincing; his interpretations of the Gospel sound. His life is unblemished; and all who know him feel safe in following in his footsteps. His wisdom is acknowledged; and many seek his counsel. courage in behalf has never wavered.

The life and character of President Lund justify in the eyes of man the high position that he occupies. However, the love which tens of thousands bear to President Lund rests largely upon his understanding of the human heart. The hopes and fears, the strength and weakness, the secret longings of earthly man find a ready response in President Lund. With charity he reaches out his hand to lift and to guide into a richer life those who come within his reach. For this human understanding of humanity he has won the enduring affection of the people which he has served from childhood. It is wonderful to win the love and confidence of a people.

PRESIDENT CHARLES W. PENROSE.

Joseph F. Smith.

A wonderful character is President Charles W. Penrose. Although eighty-seven years of age, he is just as keen of intellect and quick of wit as he was in the days of his youth. At least so I judge, for I did not know him in the days of his early manhood, and he is old enough to be my grandfather. This I do know, however, that there is little that escapes his attention, and he is always ready to give a good sound reason on any subject which he may discuss. Never does he ramble nor lose sight of the point of discussion, but with the great power of concentration which he possesses tenaciously holds on and uses no unnecessary words.

PRESIDENT CHARLES W. PENROSE.

His power of perception and ability to analyze and arrange facts in order has been a marvel to me. This is due both to inherent ability and to a long training in the world of journalism and the mission field. In his early youth he spent ten years in the British mission as a traveling elder, preaching the gospel, organizing branches, and giving his time to the ministry, with a devotion that was admirable in the fullest degree. After emigrating to Zion his time was spent in various pursuits, but after a three years mission he was called into the field of journalism, where many of the best years of his life have been spent. And who in Zion has not profited by his writings? His forceful editorials and writings on gospel themes have left their imprint on the lives of thousands. Well do I remember while laboring in the mission field the convincing power of his series of terse, plain and impressive *Rays of Living Light,* which were used universally by the elders.

He possesses a power of directness and clearness of thought in his speech that is unsurpassed which has caused me to marvel and to wish that I could follow his example. When he stands before a congregation all who are acquainted with him know, before a word is spoken, that they will be edified by hearing the gospel preached in clearness and power, and that he will drive home with telling force the truth he wishes to convey. His services in the Legislature as Representative, stand on record to his lasting credit and renown.

His knowledge of the scriptures has greatly impressed me, and his understanding of the gospel is deep and broad. Though strong in his convictions and, like the proverbial Highlander, hard to turn when once he gets going, yet when shown the better way he is willing to change his view; yet rare, indeed, is the occasion for such a change. When he knows he is right no power on earth can turn him from his purpose. His conviction of the gospel has passed from belief to knowledge, and is so firmly fixed that it is everlasting.

As a poet and as a writer of prose, he ranks among the great. The hymn, "Zion"—"Oh ye mountains high," may be placed among the foremost of our poems. Scarcely does a Sabbath pass when this hymn is not sung in one or more places throughout the Church. Yet it was written before the author ever looked upon the "vales of the free" with the natural eye. "School thy feelings, O my brother," is another hymn whose beauty and depth of sentiment make it universal in its appeal and charm. These are not all, for there are many more such poetic gems. The striking feature in his poems, as I see them, is their expressions of love and loyalty for Zion and her cause. "Beautiful Zion for me," "Blow gently, ye wild winds," "O wouldst thou from bondage and strife be free," "Should solemn covenants be forgot,"

and "Up, awake, ye defenders of Zion!" are examples of this thought.

It is no easy task for a man to leave father, mother and all that is dear in the world for the gospel's sake. The Lord has said that "he that loveth father or mother more than me is not worthy of me. * * * And he that taketh not his cross, and followeth after me, is not worthy of me." All this President Penrose was called upon to do. In his youth, when the light of the gospel came to him, he received it gladly. His soul was converted to its truth. It was what he had been looking for, and the Spirit of the Lord bore witness with convincing power to him that he had found the way to eternal life; but in following in the way, he was forced to stand alone, forsaken by all his house. He was an outcast for the truth. Strange it is, that the message of eternal salvation, so plain and simple that he who runs may read, falls on deaf ears that cannot understand. The fact that he could come out of Babylon, forsaken by all that was dear to him in the world, because the Lord had spoken, calls forth my greatest admiration. "He that findeth his life shall lose it; and he that loseth his life for my sake," said the Master, "shall find it." So it is, and so shall it be, with Charles W. Penrose. The Lord has seen the integrity of his heart and has blessed him with an hundred fold in this life and his meed of glory in the eternal life hereafter is sure to come.

ELDER RUDGER CLAWSON.

ACTING-PRESIDENT OF THE TWELVE APOSTLES.

The labor performed by Elder Rudger Clawson in the building up of this Church and kingdom is known best by specialists like himself who toil in the quiet paths.

Essentially industrious and painstaking, Elder Clawson early acquired a good business education. The natural bent of his mind was towards system and order in all phases of life.

As a youth he became intimately acquainted with President Lorenzo Snow while both were confined in the penitentiary for conscience' sake. He was chosen President of the Box Elder Stake of Zion, immediately following his release from confinement Dec. 2, 1887. His labors in that Stake were productive of much good. In October, 1898, Elder Clawson was ordained an apostle, and became a member of the Council of Twelve.

At this time, a special work was intrusted to his charge by President Snow, that of systematizing and unifying the accounts of the Church. There was great need for such expert and intelligent modernizing of these matters, and Elder Clawson was happy

in his delegated task. Books long continued in open accounts were properly closed.

Meanwhile, President George Q. Cannon died, and President Snow, October 4, 1901, chose Joseph F. Smith as his first, and Rudger Clawson as his second counselor. Six days later, President Snow himself passed away.

Elder Clawson continued his labors on the Church books, and when completed, the signatures of President Joseph F. Smith

ELDER RUDGER CLAWSON.

and his counselors were written across the final sheet in grateful approval. Thus the foundation of our present complete and admirable system of Church accounts was laid. When Elder Clawson went to Europe as President of the European mission his

first care was to clarify and unify the financial records of that mission with those already established at home.

Two of Elder Clawson's close friends and associates speak of his character and attainments in warm terms. Bishop John Wells refers to his long and faithful presidency of the Priesthood Committee, of his dependable and conservative attributes which mark his associations with the brethren of that committee. Elder Clawson insists on getting to the bottom of facts and problems, but is never dogmatic nor overbearing in expressing opinions or in giving counsel. Always ready to discuss points and problems he is as ready to adjust differences with a nice sense of others' point of view, which is both agreeable and wise. He wins his way with kindly patience rather than vociferous insistence, exercising ever a large tolerance of others. His friendship is wide and his watchful care of the interests of the people is universal in application.

Another friend and long-time associate, Elder Arthur Winter, speaks affectionately of the democratic and approachable manners of Elder Clawson. No toiler is forgotten, no associate is slighted, as he passes along his kindly way. In fact no class distinction mars the character of Elder Clawson. His close attention to details and to system impels accuracy in his private as well as his public labors; while his scrupulous honesty and integrity inspire confidence and admiration in all who know him. With it all he possesses a dry, quaint humor that plays fitfully over his everyday associations and which fortunately makes for that sanity and poise so necessary in leaders of men. Elder Clawson is best esteemed by those who know him best.

Be Ye of Good Cheer.

Elsie E. Barrett.

War, famine, pestilence! God seems to be scourging the earth!
Good, bad and indifferent, none exempt.
We can see preparation for a New World's birth.
Visions, dreams, prophecies, from seers of ages gone,
Are fast coming true, causing sorrow;
Soon we'll see the glow of Millennial dawn.
Courage, faith, calmness for the world's aching heart,—
Out of the chaos, peace, rest
We shall see, if we fearlessly do our part.

S. L. RICHARDS DAVID O. MCKAY GEO. D. PYPER

The New General Superintendency of Sunday Schools.

William A. Morton of the General Sunday School Board.

When the announcement was made that Elder David O. McKay, of the Council of Twelve, had been chosen to succeed the late President Joseph F. Smith as General Superintendent of the Sunday Schools of the Church, expressions of hearty approval were heard on every hand. No better selection could have been made, for, apart from his calling as an apostle of the Lord Jesus Christ, Elder McKay is, above all else, a Sunday School man. He was cradled in the Sunday School; in his childhood it was his nursery; in his youth his guiding star. His love for the cause, his long years of devoted service to it, the great experience he had acquired as an officer and also as assistant to President Joseph F. Smith, fully qualified him for the exalted position to which he has been called. His love for little children is unbounded, and he possesses the rare gift of being "able to reach them." We have seen hundreds of little ones sit spell-bound while he taught them the ways of the Lord, and told them about the blessings which he as an individual had received from his heavenly Father. In Superintendent McKay, the youth of Zion have a father and a friend. Around the neck of many a wayward boy his big, brotherly arm has been placed while he pleaded with the erring one to forsake the paths of sin and to turn his feet into the ways of righteousness. He has been the means in the hands of the Lord of bringing peace to many a troubled conscience, joy to many an aching heart, and sunshine into many a home that had been darkened for years. He is loved and honored by all who know him, and their name is legion. He has the faith and prayers of all

Israel that the Lord may continue to bless him and give him much joy and success in the work to which he has consecrated his life.

As might have been expected, when Elder McKay was chosen General Superintendent, Elder Stephen L. Richards, also of the Council of the Twelve, was chosen as his first assistant. The souls of these two men are knit as closely together as were the souls of David and Jonathan and Joseph and Hyrum. We know of no better team of Church workers. Elder Richards, like his file leader, has had many years of experience in Sunday School work. He is a man of good, sound judgment, and during the years he has been in the Superintendency he has assisted materially in bringing the Sunday School work up to its present high state of perfection. He is a man of sterling character, and his life is an inspiration to all Church workers. His presence at Sunday School conventions and conferences is always hailed with delight, for officers and teachers know that they will receive from him the help they need in order to make their labors more successful. We extend to Elder Richards our hearty congratulations, and wish him continued success in his ministry.

With the elevation of Elder Stephen L. Richards to the office of First Assistant Superintendent, the genial Secretary of the Deseret Sunday School Union Board, Elder George D. Pyper, also received well-earned recognition, he having been chosen to fill the office of Second Assistant Superintendent. This appointment has also met with universal favor. His experience of many years as General Secretary of the Union Board has made Brother Pyper familiar with Sunday School work, and has thoroughly qualified him for his new position. He is beloved by all who know him for his breadth of vision, his soulful music, his cheerfulness, his kindness, his wide sympathy, his brotherly love, and many other virtues. In him the Sunday Schools of the Church have a valuable asset. Long may he live to put sunshine into the souls of his fellow-mortals, and to point out to the young, in song and story, the way to a still higher and a better life.

Educators in this state tell us that nearly half of our children do not receive a high school education. This is unfortunate for the child, as it is a handicap throughout life; for the parents, who lose the trained help and resulting joy from the full preparation of their children to face life; and most of all, it is a loss to the state and to our Church, who are thus deprived of fully trained intelligences to develop and carry forward the upbuilding of civil and religious righteousness.

Mothers can help in this matter by exercising a little more self-sacrifice and in encouraging sons and daughters to make greater efforts to pass through high schools and colleges. Men cannot be saved in ignorance, now or ever.

B. H. ROBERTS

A. W. IVINS

R. R. LYMAN

The New General Superintendency of the Y.M.M.I.A.

Moroni Snow, General Secretary.

Complying with your request for an expression of my feelings in relation to the recent change in the General Superintendency of the Young Men's Mutual Improvement Association of the Church, I wish to say that I have had much joy and satisfaction in my associations for many years past with the former superintendency and, of course, felt the loss in common with all Israel when our beloved head, President Joseph F. Smith, was taken from us by death. I have greatly appreciated the cordial relations that have existed in my associations with President Heber J. Grant, but knowing his often-expressed feelings that the head of the Church should be relieved of the immediate charge as head of the auxiliary associations, I was not surprised when the change in the General Superintendency of the Young Men's Mutual Improvement Associations was made.

While regretting the loss of the immediate and active service of President Grant in connection with our General Board, I recognize the wisdom of the move, and I am glad that this detail will now devolve upon others. In the selection of Elder Anthony W. Ivins as the new head of our organization, I was especially well pleased, knowing, as I do, his eminent fitness for the position, through my life-long associations with him. As a boy I had great respect for him, he being my senior by a few years, but later this difference in ages seemed to be bridged, and we grew more and more into each other's lives, having many kindred tastes and

aspirations. We were closely associated in Church, political and social life. In the Church, we were connected with the late James G. Bleak in charge of one of the earliest theological classes in St. George, and both passed through the school of experience as officers of the Young Men's Mutuals. I had the pleasure of serving as one of his assistants in the superintendency of the St. George stake, and later succeeded him as stake superintendent, when he was called as a counselor to President D. D. McArthur in the stake presidency. We were associated in various city and county official positions, and in our dramatic and social entertainments we were also united. In all these associations and activities I learned to love him as a friend and brother, and can testify to the sterling qualities that have made him what he is, a man among men.

He is preeminently, a boy's man, and his heart and sympathies ever go out to them. In sunshine or sorrow, success or apparent failure, under all circumstances, boys felt they had a friend in Anthony W. Ivins, and none could fall so low that he could not feel for him and extend a helping hand. He enjoyed the confidence and esteem of all the young men with whom he came in contact. He was also the friend and counselor of the Indians throughout southern Utah, who all looked up to him with respect and confidence, as he always dealt with them with scrupulous honesty and fairness. He is a natural born teacher and as such will, I am confident, measure up to every requirement that may be made of him as the head of our organization. May God bless him in these labors.

Elder Brigham H. Roberts is too well known as a man of the people to need any commendation from me. He has well earned the title of "defender of the faith," which has been accorded to him by those who best know him. My personal associations with Elder Roberts have been somewhat limited, but I have learned to respect him as a staunch champion of freedom and the rights of the common people. In his present position as chaplain of the 145th Regiment (Utah) Field Artillery, he has won the love and esteem of every soldier of the regiment, and those qualities which naturally appeal to the boy will have abundant opportunity to manifest themselves in the future as they have in the past as First Assistant General Superintendent.

As to Elder Richard R. Lyman, the Second Assistant to Elder Ivins, my personal relations with him have also been limited, but I have known his eminent father, the late President Francis M. Lyman, since boyhood, and loved and honored him as a man of God and a close friend of my own father. If the son inherits the noble qualities of the father, as I feel assured he does, he will prove worthy in every respect in his high and holy calling. He is one of the younger generation, but has graduated in Mutual work

and will be of the greatest help to our great Mutual cause, and I feel we are to be congratulated on his selection as one of our leaders.

Under the guidance and loving care of such men as these, laboring under the inspiration of our Father in heaven, and with the help of such men as now constitute the General Board, the great work of building character, and of implanting a testimony of the gospel in the hearts of the youth of Israel, must succed.

TO A SLEEPING CHILD.

A. B. Christenson.

Sweet spirit from a brighter sphere,
In mould of earthly sod;
What mysteries of life lie here!
Still point to heaven and God;
Descended, yes! through tangled chains
Of mundane pain and strife;
Yet, in thy cherub-form there reigns
Divine, a higher life.

'Tis sleep that gives thee glimpses fair
Of scenes in worlds above,
Communion with the angels there,
And heavens of pristine love;
Thy slumbers are like timely rain
And sunshine in green bowers;
They warm and cheer to life again
The drooping buds and flowers.

Our Indian Cousins.

C. L. Christensen.

(Concluded from last month.)

THE NAVAJO INDIAN.

In talking with the Navajos on religion, we find that they believe there are three great personages who created and organized this earth. One who created all the animals except the mule, and that was the white man's invention. After they had created the earth they found that the heavens and earth were so close together that man could not walk erect, so they commanded the heavens to go up, and placed the rainbow to designate the distance between the heaven and the earth. Then man was created and placed in a beautiful garden, and also in some mysterious way a woman was created. They told the man that man's time was not God's time, and that he must arrange his own time according to an earthly calendar.

These parents had many children, and finally the Great Son was born to them, and they had high hopes for him. He had great power from on high. He controlled lightnings and elements, and he slew his brother. He became the father of lies, war, bloodshed and contention. The first man and the first woman discovered that they had done something wrong when they found they were naked. They had only squirrel skins to cover their nakedness. The woman was influenced by a serpent, so that she brought forth good and bad children, and the Indians believe in that to this day. They wear their breech-clouts in memory of the temptation of their first parents. After this the children multiplied excessively upon the earth. The wicked were about to overcome the good and the Creator sent a flood upon the earth; He showed them a very high mountain and all who wished might go up and be saved; however, only few of them went. The animals went up in pairs. All of them took heed with the exception of the turkey gobbler who stood stuttering and gobbling, but the Lord needed him so He sent a wave of the sea which took him up to the top of the mountain leaving a white foam around the feathers of his tail and he is called the "incline bird" and the "sign of the flood," because of his stupidity. Scraps only of the history is left in the world; much has been lost.

The Navajos believe that their great forefathers came from beyond the great waters, in great vessels which were stolen from

them by cunning men who made others like them and then departed out over the water with hosts of their people, and nothing has been heard from them since. In memory of their first father, all Navajo chiefs are called "Totosones from beyond the Great Waters," no matter what their names had been before.

This first father had four sons. The oldest son tampered with the rainbow, shot an arrow into the air defying the powers of the Creator, thereby cutting off all communication between heaven and earth and putting the people in a humble, downcast attitude. The youngest son was called "The Fox," indicating that he was shrewd, wise and cunning; he took the records and their wisdom from them and departed out of the land. After this there were wars and great calamities in the land for hundreds of years. The Indians believe that their only hope of regaining their power lies in the good news that a boy had in some mysterious way dropped from heaven. He was given to a very wise and beautiful woman to raise. She reared him successfully, although all nations gathered for his destruction. She often had to hide him under the hearth-stone, or again, to wrap him in a blanket and, in a flash, flee to other parts for her preservation. He finally became a man with much power and good influence. He healed the sick and settled the difficulties of his people, whereupon they rejoiced. He said he was one who assisted in the creation of the earth. This brought the disfavor of the people and they would not have him in their midst any longer. They gambled with him for the earth, and through treachery they received it for an everlasting inheritance. He became angry at them, confounded their languages and divided them up into different tribes, which are now extant upon the land. He then got on a streak of lightning and went up into the air and was seen no more. The people discovered their mistake and mourned exceedingly over it, bowing their heads in "The Valley of Supplication" (Nah ho Ko Ki). He inclined his ear and answered them saying, "I have left twelve in my stead and when they are united together they have the same power that I manifested unto you." Then, for a number of years, they had a time of rejoicing; things were pleasant and the earth was beautiful to dwell upon. Finally the people became wicked and the Twelve departed out of the land, three going east, three west, three north and three south, taking all their blessings and promises from the people.

Then followed calamities and earthquakes, thunder and lightnings. Many cities were sunk in the depths of the earth and great waters came up in places where there were none before. The rivers changed their courses, and total darkness prevailed upon the earth for a time. Fire came down from heaven and consumed many people, especially the Mound-builders. There were only

two of them left: male and female. They were a white people, said by them to be the protectors of the Albinos, who were a white people. They had many difficulties after these calamities, famine, pestilence and still wars. They were scattered and driven to every land. They inquired what had become of the woman who had reared the "wonderful boy" and they found that she was called "Es tun Et lah," the woman who reunites the spirit and the body, or Resurrection. For her conduct she was given a city with twelve pearly gates, and it was taken off from where the Gulf of Mexico now stands, and detached from the land and was placed off in the Pacific Ocean somewhere.

Death is called "going over." You have to pass through a twelve-mile canyon, very narrow and crooked, in which you have to remain a thousand years. Possibly the years will kill the horrors of the place. But warriors take their weapons of war with them so they may be successful in getting through to the "happy hunting ground."

The young man who wishes to obtain a wife negotiates with the uncle, the mother's brother. He usually has to pay ten or fifteen head of horses for the girl, according to her beauty and ability as a blanket-maker and usefulness as a housekeeper. If the young lady agrees to the arrangement, she sends back half as much property of her own to him. They are then engaged. The woman is held in more esteem and considered more valuable than the man. After this arrangement they prepare a nice house to dwell in and the medicine men come in and dedicate the house, pronouncing a blessing on it. They take the young lady in and hide her in the north side of the house, under some blankets. The young man comes. They ask him what he wishes, and he replies, "a wife." They strike him. To have a wife is the grandest blessing and privilege a man can have. They ask him if he will sustain, support, feed and fight for her, if necessary; to which he agrees. The woman is then brought forward and they partake of a whole meal proffered by one of the medicine men. The mother-in-law then brings out a beautiful belt, which is girded about his loins as a certificate of marriage. They then agree that if ever any separation should occur she shall take all the children, all the property and cut the belt in two, each taking half. The mother-in-law then departs. It is considered unholy for them to behold each other's face again.

Here is a story told in connection with this, something like the laws of Moses in the Bible: The dedicators say of the marriage home before dismissing the young people, that the young people agree that if any unclean thing enters the house (meaning death or contagious diseases from the destroying Indian), they will cause the house to be burned down and everything cremated, including the bed.

MARRIAGE AND BURIALS OF THE MOQUIS.

The young man announces to the village that he is going to marry a girl. He defies all the people to break them up, if they can, considering the girl of no use if influence can be brought to bear to separate them. He raises a crop of cotton during the summer and they usually marry in the fall. A great preparation is made during the day, the young girls in particular grinding the corn. They take corn in their mouths, chew it and spit it into a vessel; this is put into a pudding and it is considered a favor to do this for the young couple for them to partake of it. Two great white robes are made from the cotton he has raised in the summer, and after the day's festivities they go into a room and wash each other and pronounce each other clean. Then they slip into the robes. These robes are afterwards laid away until death, when the two are buried in them. At death they wall these robes up around the bodies like a well, and a large stone is put on top of the well, which in turn is topped by a stick from which flutters a white flag. Corn, meat and other eatables are placed over the grave for a number of days. Young people and unmarried people are buried in the crevices of rocks; they are rolled in a blanket, and the women do all the burying. There are no attendants except the four women who dispose of the dead.

NAVAJO HISTORIES.

After several days' visit among the Moquis, Brother Hatch, Brother Wakefield and myself went to the Navajos. We found that they had thirty-six historians, divided into quorums of twelve each The first twelve are the custodians of the language and customs handed down from their fathers. They have not commenced their record and they calculate the time by the calamities and earthquakes.

Any new thing that comes into their country is given a name, and it is always referred to the authority of the first Twelve. The second Twelve are botanists or medicine men and are experts in medicines, herbs and other medical things. The third Twelve are astronomers and keep track of the time and the seasons. They have their equinoctial day, the same as we have. One might spend a month or more studying either of these sub-divisions and then would not learn all they know and pass upon.

In the ancient time, when they lived according to their own laws and were not interfered with by the government, adultery was punished for the man by death. The woman was allowed to live but her ears were split, that they might know she was a fallen woman. Fornication was forgiven by paying a ransom for

the unfortunate girl. If one killed another accidentally or otherwise he fled to the refuge city, and if the pursuers didn't overtake him his friends had an opportunity to settle the matter and the offender would be allowed to return to his people by paying a big ransom.

We spent the balance of the year 1876 building forts and dams, and in general improvements. The Apaches were very bad that season and we stood guard all night, and the animals had to be guarded. Scores of men were killed by the Apaches while carrying the mail from Santa Fe to Prescott. The roads were dotted with graves every few miles along the Sunset mail route. A small, lively and interesting Dutchman, a mail driver, passed through our town one noon. The brethren cautioned him of the danger. He had an old gun and four or five cartridges and thought he was able to defend himself, but when he had gone twelve miles on his journey he was killed, without a chance to use his wonderful weapon. It was impossible to get mail carriers to undertake the journey unless it was some unfortunate foreigner who did not sense the danger.

There were several teams and buckboards lost in the crossing to the Little Colorado, as it was a perfect sand-bed over a treacherous stream. The team would drown and the man narrowly escape with his life.

The people built four forts: Brigham City, named after Apostle Young; and Sunset, on the east side of the river, where Lot Smith presided. Twenty-five miles up the river was St. Joseph. On the south side of the river was Obed, presided over by Bishop George Lake. The fort was built entirely of rock, even to the roofing which was made by long, thin slabs of rock almost twelve feet long, as the country abounded in this kind of stone. This latter place was abandoned because of its swampy and unhealthy condition. Thousands of dollars' worth of dams were constructed in the river, which were torn out and destroyed by the overflow and heavy floods caused by the immense drainage of that river.

In the spring of 1877, I went to St. George to the dedication of the temple, and on the 9th of April I was called and set apart by President Brigham Young, John W. Young and Charles C. Rich to act as an Indian missionary. President Young instructed me to learn the Navajo language thoroughly, "for," said he, "our older brethren have had to learn to talk a good many pieces of languages of other Indian tribes and failed to become thorough in any one language. If you can learn anything more, study Spanish, for that will be the most profitable language for young men who go South."

After doing some temple work. I returned home to Arizona,

and in June Jacob Hamblin came along and I went with him on a mission. The second night out we camped at Stedson ranch, where Snowflake now stands. The third night we camped at the home of Mr. Cooley, a non-"Mormon," who was a very prominent man among the Apaches. He had two Apache women for wives. We told him we were traveling to preach peace and repentance among the different Indians. He treated us very kindly and told us that it was a necessary undertaking because of the troublous conditions that existed among the different tribes, meaning war. We traveled several days among the Apaches, telling them to live peaceful lives; that all Indians were brethren, and should not war with each other.

We then went over to the Zuni villages and had a pleasant visit with the Indians there. Brother Jacob told them many good things. We went from there to Fort Wingate. Brother Jacob rehearsed to them all the different visits he had made to them in years gone by, their trials and difficulties, and reminded them of the different conditions then and now, as our people were leaving another country and would prove to them we were their friends, and that we bore tidings of great joy.

Brother Hamblin and I, and Brother Tenney, traveled as far as Fort Defiance, an old fort now abandoned, where there had been many a war, struggle, and bloodshed in years gone by. We traveled about twenty miles further west, when Brother Hamblin and Brother Tenney returned. They left me alone in the center of the Navajo nation. They left me some flour, which the Indians readily enjoyed as they were unused to flour, corn-meal being their food. I lived on their food altogether, which was very hard on me, as they only eat one kind of food at a time. We would have one meal of horse-meat, boiled or roasted; with nothing else for the meal. Then mush for dinner, and goat-milk and gruel for supper. I grew very thin and weak after a time.

I sheared several hundred sheep for them. President Young sent forty pairs of shears out to them, on learning from Brother Jacob that they had none; they sheared their sheep with a butcher knife and hoop-iron from a barrel with a rag wrapped around it, and they could only shear five or six a day, cutting only half of the wool. When I sheared some sheep nice and clean, and the sheep leaped about, it delighted the Indians very much. They thought sheep-shearing was a wonderful invention. As fast as they learned to use the shears I distributed these tools among them. It hurt their wrists, so that they broke the shears in two, and used them in the old way, but now they can all shear sheep with shears.

After three months I had an opportunity to come home, once riding a little pony ninety miles in one day, bare-back, and by

following the mail carrier to Keem's Canyon. This was the hardest day I ever experienced in my life. After resting several days with Mr. William Keems, who was a noted Indian trader, he took me home to Brigham City, sixty-five miles, remaining with us over the Sabbath day. He was asked to speak in our services in Sunday school. He picked up the Book of Mormon; bore his testimony that it was true, having read it some time before. He said he had two Navajo wives and had lived with the Indians for forty years, and from their traditions he knew the book was a true account of that people. He said he did not have the stamina to embrace the gospel because of persecution by the law, and because of his standing in society. He always proved a true friend to the "Mormon" missionaries. He fed them and gave them clothes, and treated them kindly.

William Keems died in a peculiar manner. He was a great blasphemer. We cautioned him about this. While on a journey to Fort Wingate with a companion he got angry at his team, kneeled down and challenged the Almighty to a duel, saying many vicious things. His companion cautioned him to stop talking that way and left him. A streak of lightning struck Mr. Keems and paralyzed him. He was taken to Fort Wingate, placed under the care of a military surgeon, but died at the expiration of twenty days. The last words he said were, "Tell my friend Mr. Christensen to tell all men that he comes in contact with, never to blaspheme or talk lightly of sacred things, as it is dangerous. Whether a believer or an unbeliever, respect the great Creator."

I would like, if it were possible, to write a book to give due credit to Jacob Hamblin, Harry Hatch, John R. Young, and scores of other good men, who did a great work to establish peace among those uncivilized people. Their names will go down to future generations as men of indomitable courage to do good for the benefit of their fellow men. I have done but little in comparison to them, having just followed up what they so nobly began. However, I think I have been a most fortunate man in learning the Indian languages, and becoming their recognized friend and adviser through the many perilous periods of their history, by keeping them from war and rebelling against the government and otherwise leaving themselves liable to utter annihilation. A day will come when the government will acknowledge that the "Mormon" elders have been great peacemakers and benefactors to a fallen race. Through our instrumentality schools have been established on the reservation. Instead of taking their children hundreds of miles away by force to school, some never returning to their people, schools have now been provided at their home communities. The white man is beginning to appreciate that the

Indians love their children as intensely as other people, and it is no wonder that they have rebelled at times over their treatment. However, they have cast their weapons aside and do not desire war any more and are patiently submitting to the outcome of civilization as introduced among them. They are hopeful, looking for the twelve great men, of whom we have spoken, to return to them soon and restore to them all their former greatness and blessings, as promised them by their forefathers.

Today you would not find three Indians in the whole Navajo nation who could inform you on the customs and habits and traditions of the Indians as herein described. The younger generation do not believe in the traditions of their forefathers, and the government has interfered with their former practices and their own laws have been abandoned practically for twenty-five years. All those great chiefs and historical characters who were acquainted with President Young, their great benefactor, have passed beyond, but whatever may hereafter be found by historians and other searchers after truth will not discredit the account herein contained. This narrative will only help to establish the truth more firmly.

THE NAVAJO'S MORNING PRAYER.

A man takes his son by the hand and leads in worship and the son repeats after him.

Worship of the Sun.—O thou Great King of Day! Again thou art on thy way. Thou who planted the first garden eastward and made the grass to grow, trees and flowers and food for man! Not man art thou, but the Great Creator; and thou, Sun Ray of Light, who shone on our fathers from the beginning, cease not to shine on us, thy children, and cause vegetation to grow. Man cannot endure without thee; we ask thy light for the good and the bad, for thou dost not distinguish between them. We love the Moon and the lesser lights, but the Moon is often obscured by darkness and fills us with fear that the end of Man will come before the Moon rises. When morning comes, thou Sun, dispel our fears and let hope, not despair, fill our bosoms with deep devotion, for thou art the dispenser of peace and blessings. (Repeated three times daily.)

A MOQUIS SERVICE WHILE CROSSING TO UTAH OVER THE BIG COLORADO RIVER AT LEE'S FERRY.

After stretching over the water some holy eagle feathers attached to some white cotton yarn, the Moquis say, "Peace, be still!"

"Let thy angry bosom not swallow us and hide us from our loved ones. It is a disgrace to die in a watery grave, or to be hung by the neck with a rope. Oh, thou Great River, from which our fathers drank and in which they bathed their heated brows while fleeing from their enemies, remember us, their children, though less worthy than the mighty men of old. Thou knowest our humility and helplessness in contending against the elements, fire, water, and the thunders that roar overhead, controlled only by the Great Creator.

"Peace, peace, be still!"

In 1884 a delegation of representatives from Washington, D. C., came amongst the Navajos to inform them that there was a law against having more than one family. The Indians had large families, and according to their own laws they could have as many wives as they could support. Each family had to have 2,000 head of sheep and goats, enough to make them self-supporting. The Indians said they had been commanded to raise up a righteous branch at one time when their tribe was sorely diminished through their long wars, etc. The delegation gave them a talk about love at home with one wife, etc., and the impossibility of the love being sufficient for so many. Many more things were said with much pomp and flattery. They wished the Indians to dispense with these families of their own free will, and if not, by force.

If the reader could have seen the frowns, the scorn, and the utter contempt depicted in the faces of those women and children as they listened to these unwelcome remarks! There was deep silence, and wonder what would be the answer of the Great War Chief and Lieutenant, and hero of many battles, *Co mah ee yazzy* (The fiery wolf's young one). He had six wives and forty-two living children. I will now give his speech, in part:

"You talk like children, you who live in the holy nation under the blessing of the Great Creator. You talk with the tongues of lightning. You use the wire and the paper, and all those wonderful things the white man is able to use so cunningly as tools against us. Have you left off your reasoning powers as men, have you no home nor loved ones? If you have not, you have no business here to enlighten us with that which fills our heart with aching and despair and a more abiding hatred for our white friends. Have you so soon forgotten the first man who came and discovered this, our goodly land, who with his vessels as agile as the swan, touched our shores near the rising Sun, and he and his men bowed down before our Great Chiefs, and begged for bread, and for a resting place until he could return to his own people. Our fathers granted it, and what has been the consequences? He soon returned with many and powerful armies. The armies

increased until they drove us toward the setting sun, and the end is not yet in sight. Do you pretend to say that we do not love our wives and children? They love us, let this be our answer. You may cut our throats from ear to ear, and send us over to the Great Beyond, there is room enough for all where our forefathers dwell in peace and happiness. You go! Tell the great white Chief—whether he is a man or a beast I know not—that we love our wives and children, and they love us; for them we live, and for them we die."

Here he knelt down and kissed the earth and pulled his hair to show his reverence for the Creation of God, his love for his family, by the kiss, and his desperate and intense feeling under the strain of his present mood, by pulling his hair. His speech lasted over one hour. He told them of the Indian's disadvantages in the matter of arms, which was always in favor of the whites, and how they had taught them, the Indians, to drink whisky, and gave them horrible diseases which the Indians did not do nor have in their wars before that time, etc.

The Blessedness of Pure Young Love.

TO THE BRIDEGROOM AND BRIDE.

L. Lula Greene Richards.

Do you know, dear young friends, that you help in a measure
To give to the whole world much sunshine and pleasure?
By thus giving heed to that first great command
That Adam and Eve should go forth, hand in hand,
And replenish the earth, have dominion and rule?
Do you know, as you enter that wonderful school,
That the light of pure love, which abounds in your hearts,
To everything 'round you its brightness imparts,
And from one to another it radiates so
That you bless the whole world with the warmth of its glow?

This is true; and in turn 'tis our wish most sincere
That your light of pure love may be strengthened each year.
There is nothing more natural, more lovely and good,
Than young people marrying just when they should,
As you are now doing. May blessings increase,
And with you abide the sweet angel of peace.
Rear soldiers and nurses the war to help win
'Gainst selfishness, greed, and all manner of sin.
To each other be true; and wherever you go,
Help make the world bright with Love's hallowed glow.

For Time and Eternity.

Lucy May Green.

"I cannot go to the temple, Ronald. Mother has set her heart on a home wedding for us, and she has planned *such* an elaborate reception! We are to be married by our old Bishop, in the alcove in the drawing-room, standing under a big floral horseshoe, for luck, you know. And my dress, why it's a perfect dream with a low neck and real lace sleeves. It's an exquisite evening gown, Ron, and will come in so handy for the theater and parties!" And the happy girl smiled at her lover. "My trousseau, too, you just can't imagine how lovely the things are which mother and the girls have made for me—all tatting and crochet, such laces and embroidery! I shall want to wear chiffons and crape all my life, just to show them off."

"But, Edith dear," replied the man, "there are other things to think of besides crepe dresses and embroidery. Our love should be the greatest thing in all the world just now. We want to be married in the temple! we don't want to be united for time alone, but for all eternity; and, dearest, I do not care so much for your many fine clothes; you always look well dressed to me. But there is one article we must both wear and cherish, and you know what that is."

"Oh," pouted the girl, "I don't want to wear long sleeves and high necks, for they are so hot and uncomfortable. My dresses are almost all made with elbow or shorter sleeves and no collars, and I won't be able to wear any of my pretty yokes. Let's wait awhile, Ron; there will be plenty of time later on to do temple work. I want to have a good time, now."

"Dearest," returned her lover sadly, "we must begin right. Many years ago I received the Priesthood. I have lived a clean and true life, have respected my calling and have looked forward with joy to the time when I might be ordained to the higher office, and in the House of the Lord receive the woman who was my true mate. You have ever been my ideal woman, Edith; do not fail me now. I love you, dear, not only until death does us part, but for time and all eternity."

"If you loved me like that," flashed the girl, "you would let me get married in my own way. I'm willing to go to the temple some day—in a year or two, after we've had a good time in society for awhile. You must go now, Ron, for I hear the dressmaker coming for a fitting. Good-bye, Ron; time enough for serious things in ten years from now," smiled the vivacious girl, as she

eluded Ron's good-bye kiss, and disappeared into the sewing room.

"How I love her," thought the man, as he walked through the quiet streets to his home, where he sought the silent solitude of his own room.

"Father in heaven, open her eyes," he cried, as he knelt in prayer. "Take from her heart the desire for worldly things. Open up the way that my heart's dearest wishes may be speedily realized, if it be thy will," he prayed earnestly.

Ronald Lancaster and Edith Arvor had been playmates in early childhood, friends through school days, and lately their friendship had ripened into love. A legacy recently received by Edith's mother had made an elaborate trousseau possible, and Edith's head had been slightly turned by the many attentions paid her by the social leaders of the town, and through the allurement of the fine clothing she had been able to obtain.

A few days later Edith attended an afternoon musicale given by Mrs. Vandercort, who was one of the local society leaders, in honor of a visiting musician, a contralto of wide repute.

"Our singer went for a ride through the canyon this morning and has not yet returned," announced the hostess to her assembled guests. "Just visit and amuse yourselves for a little while. I think I hear her auto returning now."

Edith joined a group of friends on the spacious veranda, and a hum of conversation, broken at times with the click of knitting needles, soon ensued.

"What exquisite tatting that lady is wearing, and did you ever see such a pretty yoke," remarked one of her companions to Edith in an audible whisper. "She is a 'Mormon,' too," she continued.

"How can you tell that?" queried Edith.

"I can see the outline of her underwear," replied the girl. "Do you know," she continued, "I believe in all the principles of the Church, but I just can't stand the underwear. I have to wear it, of course, but I tuck in the neck and roll up the sleeves, and" —whisper—"I have one pair I fixed up to wear with evening dresses—"

"Girls," the lady of the tatting said gently, "I could not help hearing your remarks, and it grieved my soul to hear you speak slightingly of sacred things. May I tell you a story?"

The discomfited girls blushed and murmured an apology, and the lady continued:

"Twenty years ago Ruth Alston was the belle of our little village, an exquisite needlewoman. Ruth's dresses and underwear were elaborately trimmed with embroidery and lace, the work of her own hands. In the late nineties the girls wore sheer organdy dresses with many ruffles. These were made over col-

ored slips, often of pink or flesh color. Sleeves were omitted and the tops were cut low so that dimpled arms and necks could show through the sheer organdy of the dress. Ruth was engaged to a young civil engineer who was surveying some Government land in our neighborhood. He was a recent convert to our faith, and full of enthusiasm. He desired to receive the Priesthood and to be married in the temple, but Ruth discouraged this. She had set her heart on having an organdy wedding dress, with six bridesmaids, flower girls, with an elaborate ceremony in her home. Ruth's slightest wish became law with her future husband, and—it was a very imposing wedding. Everywhere was pink and white roses, and Ruth the bonniest rose of them all, in her organdy dress and white veil; but my heart ached for them, for I knew they had not made the right start.

"Years passed. Ruth and her husband prospered. Five lovely children blessed their union. Later the family moved to Boston, where John Enright, Ruth's husband, occupied an important position in Government service. Ruth was received into society and became an ardent worker in club circles and suffrage associations.

"A subject of great interest, studied by one of the clubs, was ancestry. Some of the members proudly traced their pedigrees back to the Pilgrim fathers. Ruth became intensely fascinated in this line of work, and took a course of study at the genealogical library.

"One day she discovered a book for sale at an old book store, *The History of the Alstones.* She purchased it and found it to contain a direct pedigree of her father's ancestors, going back for many generations.

"About this time reorganization of the branch of the Church in Boston took place, and Ruth found herself president of the Relief Society there. The course of study in genealogy and salvation for the dead was then in its earlier stages, but in preparing the lessons to give to her sisters of the Relief Society Ruth, for the first time in her life, received a testimony of the truth of the gospel, and with that testimony came an ardent desire to return home where she could obtain the privileges of the House of the Lord for herself and labor in behalf of her kindred dead. Her husband caught her enthusiasm, and as soon as he could obtain a transfer to the Western division, they gave up their home in the East and turned their faces home to the mountains of the Lord's House. Then—the accident occurred. A train collision took place and many people were injured. Ruth was pinned beneath a seat on the train by a falling piece of timber and when she was released and later discharged from the hospital and returned home, she was a helpless cripple who could never walk again."

"And could she not go to the temple?" queried Edith, while her companion sobbed audibly.

"Yes," the gentle voice continued, "a special chair was made for her, and she had that great privilege once, but the effort almost cost her her life, so that now she has to be content to stay at home while others do the temple work. She has copied hundreds of names from her book on to temple sheets, and she is still an expert fancy worker. She makes crochet and tatted yokes for sale. This of mine was a present from her."

A few bars of opening music, and a glorious contralto voice came through the open window, "I will rejoice greatly in the Lord, for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness. Arise, put on thy beautiful garments, oh daughter of Zion."

A thoroughly repentant and chastened Edith hastened home at the close of the musicale, and when Ronald called that evening he found that his earnest prayer had indeed been answerd, and latr over the altar in the Lord's House they pledged thir troth for time and all eternity.

Lines to a Mother in Israel.

Alice Foutz.

It is the soul's celestial grace
That shines from out her gentle face;
It is the charm of heart and mind
That in her presence are combined,—
A saintly wife and mother true,
A "Mary Magdalene," through and through.

She knows and does her duty well.
Had I the gift, to you I'd tell
How she in her sweet, quiet way
Doth bless and comfort, day by day;
Her beauty, goodness and gentle mein
Befit her in her sphere to reign.

The many souls she's fed and feeds,
The noble life she's led and leads,
Has lent her grace and strength of mind
To reign a queen among her kind;
Whilst Thou canst spare her from Thy side,
Dear Lord, may she with us abide.

Stick to Your Ideals.

Elizabeth McKay Hill, Dean of Women, Utah Agricultural College

We are passing through one of the most critical periods of the world's history—that of complete readjustment. Governments of the world are being reconstructed; the largest armaments ever known are being demobilized; the greatest number of human beings are being fed; the world of industry is being reorganized; the social atmosphere of the world needs purifying. What are we, or what have we to contribute to make us fit to live at such a time?

What are our ideals? Are they those of the early pioneers who were willing to sacrifice everything, including life itself, for honor? If they are, then "stick to them," for those ideals were founded on truth, and in proportion as our lives are in harmony with truth, in that proportion can we render valuable service in the solution of the world's problems, which today, more than ever, are our individual problems.

How many of us as individuals, or how many children are being taught "to allow every one the liberty of conscience" or that "the Constitution of the United States is a glorious standard; it is founded in the wisdom of God?" Why not, as families, turn part of our loyal enthusiasm to the studying of the Constitution of our Government, so that we may better serve as citizens, and so that the generation under our care may be stronger to cope with the problems of government that when the time comes that the "Constitution will be held as by a silken thread" there may be those trained to defend it intelligently?

The men who are being demobilized today are coming home bigger, broader and better citizens—they have learned the true meaning of democracy—to recognize the man for what he is, not what fortune might have bestowed upon him. What are we as women doing to open our eyes of understanding so that we might recognize true character even though it be garbed in rags?

"Save, save, save," not of that part which we should give to the neighbor, but of that part which we consume and waste needlessly. Our crops are plentiful, but we have never known the time when we were not told to be prepared to feed the stranger and that preparation can be made daily. Since the withdrawal of food regulations fear has been expressed that there would be unnecessary consumption, we as a people, if we are true to our ideals, ought not to need "food regulations." Carefully store that which our neighbors across the water do not need and which we can just as well get along without.

The teaching of "'47" was, "Those who don't work, don't eat." A great deal of our social unrest is due to the fact that there are those among all classes of men who fail to do their share of the every-day things of life—daughters in the home, sons on the farm, women in society, men in every walk in life fail to appreciate that "he who is greatest among you serves most."

What do we know of the labor problem as we face it today? And in what measure can we help solve it? We know the teaching that has come to us from past generations, the plan of having all things in common, but we also know for that plan to succeed each individual—that means me, and that means you—must co-operate unselfishly and must work unceasingly. Are we any less selfish today than we were yesterday? If not, are we prepared to help solve the industrial problem?

We have always maintained a single standard of purity, and the time was that a man's life paid the price of a woman's chastity, and so long as such standards were maintained the safety of a nation was secure. We cannot compromise with sin and not strike at the home, the very foundation of a nation's safety. Let us teach our girls and our boys that virtue is dearer than life itself and that "the wages of sin is death."

MY SYMPHONY.

Grace Ingles Frost.

Just to take whate'er shall come of rain or shine,
Graciously,
As part of God's great will divine,
Unto me;
To walk the way He leadeth me along,
With smiling lips,
Thro' comradship with pain grown brave and strong,
That they in after years whose feet may press
The selfsame wood,
Shall find their soul's distress,
Their irksome load,
Diminished by the blossoms strewn before,
And seeing, travel on and doubt no more.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

GENERAL NEWS ITEMS.

In common with all stake and ward officers the General Board of the Relief Society will be happy indeed to meet once again around our Official Table to discuss problems, weigh events, propose measures to improve and constantly accelerate the work of this great organization. It may be that now the war is practically over, there will be somewhat of a relaxation along Relief Society lines, as well as in other forms of social life in the world at large. Yet, after all, we know that the source of life and growth is at the root of this organization, and we do not need constant excitement nor the stimulus of popular favor to keep us alive and growing. The General Board unites with all the stake boards, and they with the ward boards, in loving congratulations to the members of the Society in the resumption of our activities during the year 1919.

After spending six weeks in the Denver City Charity Office, Mrs. Lyman has returned to Salt Lake City. During this time she was studying methods of relief and family rehabilitation, and doing practical work along these lines.

In connection with a Red Cross Home Service course taken a year ago, Mrs. Lyman did her field work in the Denver City Charity Office, and became so much impressed with the efficacy of the work done there that she went back this year to supplement her former work and study. In this office every effort is put forth to study carefully each family situation with a view of removing the causes which have produced dependency and its handicaps, and then of giving the family a fair opportunity and as far as possible an equal chance in life with those families which are more fortunate. If a family can be helped to recover itself and be made self-supporting without money relief, all the better. Any self-respecting family or individual in distress prefers to be

given assistance that will preclude money relief, if possible, because there is a strength in every individual and in every family, which comes from the feeling of being independent.

To give relief without knowing the family situation is regarded as very dangerous to the family. No modern physician would think of prescribing the same remedy for all ailments, and only after a careful diagnosis does he prescribe at all. In helping families along charity lines a careful going into the situation is considered just as necessary as is the diagnosis of the physician. Health, sanitation, employment, education, recreation, and religion are all important factors in rehabilitating a family. In many instances these are more important than money relief. However, whenever relief is really necessary, it is given adequately but under close supervision.

Another feature in the Denver office is the strictly confidential nature of the work. No worker is considered properly equipped who cannot absolutely keep the confidence of the clients.

Whenever relief is really necessary it is given adequately under close supervision.

Before returning home, Mrs. Lyman, in company with Mrs. Ruth May Fox, of the General Board of the Y. M. M. I. A., attended the meeting of the board of directors of the National Council of Women, at St. Louis. The National Council of Women is the American branch of the International Council of Women. On account of the influenza epidemic the meetings were held at the home of the President, Mrs. Philip N. Moore.

The business of the meeting included recommendations of the chairman of standing and special committees, budgets for the chairman, place for the next biennial meeting, plans for work in which the National Council is interested, and the selection of delegates to attend the International Council of Women, which is to be held in Christiania, Norway, October, 1919.

Four new organizations were admitted to membership as follows: the Woodman Circle, the National League of Women Workers, the Children of American Loyalty League, and the National Women's Republic Association. This makes twenty-eight organizations now belonging to the National Council.

It was decided to hold the next biennial meeting of the Council in St. Louis, in November or December, 1919.

It was also decided that delegates be sent to the International meeting in Christiania, the delegates to be chosen by the executive committee. It was recommended that an International Committee be formed in each nation to be composed of all the members of the National Council, and individuals interested in the work.

A great many matters regarding peace and reconstruction work were brought up, but in view of the unsettled conditions in

the world at present, it was felt that the time was not ripe for a definite reconstruction program to be outlined. However, a reconstruction committee was appointed to which all matters will be referred during the year, the committee to confer with the president and make known to the affiliated organizations from time to time all matters of consideration.

Madam St. Croix, a member of the National Council of France, was in attendance at the meetings and gave a very interesting report of the work of the French women. She stated that the National Council in France is made up of one hundred and fifty organizations, and during the war they have worked as one unit. In all the war and reconstruction work the women have been recognized by being placed on all committees where matters relating to the welfare of women and children have been considered.

Nineteen delegates were in attendance at the meetings and Mrs. Moore gave a luncheon at her home in their honor.

The subscriptions to the *Magazine* are coming in with their usual force and frequency at this crowded period of *Magazine* activity. Our managers, Mrs. Jannette A. Hyde and Mrs. Amy Brown Lyman, decided to publish a few extra numbers of the January *Magazine,* as the "flu" conditions have made agents' work so difficult and impracticable that we dread to disappoint our numerous readers with failure to receive the January number. It might be added, however, that if any of you are not able to subscribe in January, it is quite convenient to subscribe in any month following, and as the subscription is for one year, your name will be carried over into the month in which you subscribe, giving you twelve numbers in all. Stamps of large denominations are not available for exchange. Send money, checks, or P. O. orders.

A call has reached this office from the missions for help in learning how to make use of genealogical books and genealogical libraries. In response to this desire the Genealogical Committee of the General Board have prepared a set of twelve lessons under the following titles: "Genealogy—A Foundation Stone of Temple Work;" "The Study of Genealogy;" "The Utah Genealogical Library is the Clearing House for Latter-day Saint Students;" "Libraries;" "Genealogical Libraries;" "Indexes and Indexing;" "Genealogical Books Found in Libraries—European and American;" "Necessary Materials;" "Transcribing Information in Note Books;" "Following a Surname Through a Library;" and "Correspondence as First Aid to the Genealogist." These will be furnished to such of the mission presidents as may desire to use them.

These lessons would not supercede the regular genealogical lessons, but could be used in connection with them. Many of our Saints living in great cities like New York, Boston, Philadelphia, Washington and Chicago, are not informed concerning the vast stores of genealogical information which are found in these cities Even if they know of the libraries they do not know how to make the best use of them, nor how to begin or to pursue a search for genealogical information when they do reach the library. These lessons are designed to assist such inquirers.

The birthday of our President, Emmeline B. Wells, occurs in this month, and we all join in congratulations and loving wishes for our honored President.

Our General Treasurer reports that our Societies everywhere have been as loyal and active in the matter of dues during this past year as in any year in our history. This is wonderful when we consider the many claims made upon all of us through the distressing period of war through which this country has passed. The sisters of the Relief Society, however, have not faltered in their allegiance to each other, to the Society, and to the Church of Jesus Christ of Latter-day Saints. We all congratulate each other on this happy testimonial of our mutual worth and integrity.

NOTES FROM THE FIELD.

Reorganizations.—Young stake. In October, 1918, the Young stake was reorganized. Sister Mary M. Halls, of Mancos, Colo., who had served faithfully in the capacity of president for several years was honorably released, and Mrs. Florence Dean, of Redmesa, Colo., was appointed to take her position. Mrs. Dean's counselors are: Mrs. Clara M. Taylor and Mrs. Clair Roberts. The Stake Secretary is Mrs. Minnie Wheeler. The other officers and board members have not been selected.

Eastern States Mission.—Miss Elizabeth Thomas, who for the past year has presided over the Relief Society work of the Eastern States mission, was honorably released from service in November to return to her home. Miss Marie Haselman, formerly a very able worker in the Bureau of Information, in Salt Lake City, was appointed to take her place. Miss Haselman is capable and earnest and will no doubt succeed in keeping the Relief Society work in the Eastern States mission up to its present high standard of efficiency.

The New York City Relief Society was reorganized in November, and the following officers appointed: Mrs. Addie Cannon

Howells, president; Mrs. T. A. Beal, and Mrs. Loraine Fletcher, counselors; Miss Lucile Midgley, secretary and treasurer; and Mrs. Marie Sheranean, class leader.

A Relief Society was organized in Portland, Maine, on the 1st of December. Miss Jeanette Hatch is the president; Miss Cora M. Burk and Miss Etta M. Drowns are the counselors; Miss Marion McDuff is the secretary and treasurer; Miss Athaline Northrey, organist; and Miss Irene Edmunds, class leader.

A Society has also been organized in New Bedford, Mass., with Miss Ruth Glazier as president.

Northern States Mission.—When twelve thousand earnest Red Cross workers marched down Michigan Boulevard, Chicago,

AUXILIARY 615, AT GEN. JOHN B. LOGAN MONUMENT, GRANT PARK, CHICAGO.

and into the famous U. S. War Exposition, in honor of their national chairman, a company which attracted considerable atten-

tion was Auxiliary 615, representing the National Women's Relief Society of Chicago.

The Northern States mission has twenty-four other Relief Society auxiliaries, all actively engaged in Red Cross work.

N. W. R. S. MARCHING INTO WAR EXPOSITION.

Capitol Heights, Md.—Mrs. Lillian Babcock of Capitol Heights, Md., eight miles from Washington, D. C., writes the office that a Relief Society has recently been organized at that place. A new church has been erected, and under the direction of Presiding Elder Milton Babcock, various activities are being organized.

Sandwich Islands.—A Relief Society has recently been organized in Wailuku, Maui, with twenty-seven members, who are meeting regularly. In addition, these members are meeting Thursdays to do Red Cross work.

Jannette A. Hyde.

HOME DRESSMAKING.

Note:—These lessons are planned to give help to the women who do their own sewing at home, and the suggestions given are based upon experience among home sewers and a knowledge of the common mistakes made by them for want of more professional knowledge along these lines. Beautiful materials are often completely ruined in shape and workmanship. The questions asked by many women who would like to be more successful is, "How shall I proceed? And what shall I do first?"

Note:—The designs and instructions of this department have been provided by Mrs. Lucille Young MacAllister, Home Demonstrator, of the B. Y. U., of the Box Elder High School, and in the Government Extension work of the U. A. C.

The Form as an Aid in Dressmaking.

Learning to use a form for fitting and drafting is the only solution to the difficult question of fitting oneself. It does away with the tedious, discouraging attempts to correct faults in the garment in places where you can neither see nor reach. If the dress form used is exactly like your own figure, you need scarcely to try the dress on until it is finished.

If mothers, who wish their daughters to sew for themselves, would provide the girls with forms to use while they are learning, they would not be so easily discouraged, as so many are, because they realize that they are not entirely successful and their results are not all that the fastidious tastes of the up-to-date young lady requires.

How to Make the Form.

Purchase three or three and a half yards of grey cambric lining. Out of this cut a French basque to the waistline, a circular

piece or peplin to fit from the waist line to six or seven inches below the hip line, a plain two-piece sleeve, and a four inch bias piece for the stand-up collar. Basque patterns may be bought in any standard make of patterns.

Figure I. The Dress Form.

The above illustration shows a dress form constructed and padded according to the method described on the opposite page.

It will be necessary to secure the assistance of someone with experience in fitting, to fit this lining until it is perfect in shape. The better the fit of the lining the more satisfactory the form will be when completed. Note the lines showing where the collar and peplin are fitted.

After the fitting of the lining has been carefully completed, trim the seams to an even distance from the basting and mark all

joining points with notching or with chalk 82. If this trimming and marking is very carefully done, the lining may be taken apart without danger of losing the shape. By taking all the seams apart you will be able to cut a pattern from this fitted lining, which will calculable in your cutting and which may be used as a foundation for cutting all styles of waists, sleeves and skirts, as will be shown later. The use of cloth for the pattern will be found to be far more satisfactory than paper. Cloth patterns are durable and more easily folded for changes in cutting.

Figure II. The Pattern.

The top row shows the pieces of half of the French basque. The bottom row shows half the peplin and the two pieces of the tight sleeve. Note the notches on all pieces of the pattern.

When the pattern has been cut, put the pieces of the lining carefully together again, first basting, then sewing the seams on the machine. Use hook and eye tape for fastening down the

center of the front. It is now ready to place on the foundation.

The best foundation obtainable is a regular dress form or a discarded corset display for one or two sizes smaller than your bust measure calls for. Then the lining will fit the form loose enough to allow for all small peculiarities of your own figure. Next pad the lining out until there are no wrinkles or bumps but a perfectly smooth surface. The padding must be stuffed in tight enough to give firmness, for if it is loose and slips from place to place the form will never be satisfactory. As material for padding, one may use discarded paper patterns or even well crumpled newspaper, cotton and fine excelsior are also good. The arm eye may be covered with cloth as shown in Fig. 1.

If you are unable to secure a form to use for a foundation, it is possible to use a strip of wood about two inches square, placed upright and several inches longer than the lining. Seven or eight inches below the upper arm securely fasten a cross piece as a foundation for the shoulders. A shorter cross piece can be used in the waistline and one lower down in the hipline. The length and distance apart of the three crosspieces must be governed by proportions of the figure to be duplicated. When the cross pieces are adjusted, stuff the entire lining with excelsior. An oval shaped board placed in the bottom and fastened to the upright will help to keep the shape. In following this latter method of making a form, it is necessary to use a heavier lining than the cambric.

The fitted sleeve pattern is only for use in cutting. The waist pattern should be notched where the inseam of the sleeve should come, and several notches over the upper part of the armeye in both sleeve and waist will greatly assist in setting the sleeve in properly and will be especially helpful to amateurs.

Where there are a number of women in the family one form as a foundation may be made to suffice for all, by providing each one with a fitted lining and having the form small enough for the smallest one. The larger ones will, of course, require more padding.

Have a fitted pattern, if not a form. Women who, for some reason, are unable to construct the form can at least have a fitted pattern consisting of the pieces shown in Fig. II. In the following issue the use of this basque pattern, as a foundation for cutting waists, will be treated.

James H. Anderson.

THE MORE NOTABLE TOPICS of public discussion in December were: 1st—Spanish influenza, wherein the re-breathing under masks is held by physicians to offset in harm the protection given; vaccination is reported from a test of 1500 cases in Boston to be of little value, since the disease does not render the person immune from a re-attack and consequently the vaccine cannot do so; strict quarantine and complete isolation are the most effective measures yet demonstrated. 2nd—Peace negotiations, in which President Wilson's views have been broadened by his visit to Europe, where his "fourteen points" received typical characterization by Premier Clemenceau of France: "Too many; the good Lord gave but ten." 3rd—Control of all railways, cable, telegraph and telephone lines by the government to the extent of dictating all lines of communication and transportation, which is not favored by Great Britain, as shown in that government's reply to Canada that such a thing would not be submitted to for lines landing on British soil; and which also is strenuously opposed in this country as it would be a suppression of correct information and of the freedom of the press and of speech in the United States. These three topics disclose such a pronounced difference of opinion as to suggest that "peace on earth" even within nations, not to say among all nations, is still far distant. At the same time, the prospective opening to full religious liberty of the South American republics, of Palestine and other parts of Asia, and of all the European nations in due time, is indicative of the approach of a period when Elders of Israel shall "preach the gospel of the kingdom in all the world for a witness before the end shall come" to world disputes and crime.

GEN. ALLENBY and a British army entered Aleppo in December, thus relieving all of Mesopotamia and Syria from Turkish control.

A UNITED STATES OF THE WORLD is being advocated by the Non-Partisan League in the United States, but is not due to attainment just yet.

WOMEN KNITTERS for the Red Cross received orders on December 28 to quit the work; many household needs in that line now may get attention.

AERIAL flight across the Atlantic, from Canada, with a 2000 horse-power airplane carrying four men, is scheduled for January by a Canadian aviator.

BOLSHEVISM in Russia is still carrying on its reign of terror, although little news thereof is permitted to reach the public in other countries.

THE AMERICAN BATTLE FLEET, comprising most of the American warships which have been in European waters, returned to New York in December, and there received a great ovation.

NEARLY 500,000 ENEMY ALIENS in the United States were released by order of President Wilson in December, the necessity for their internment no longer existing.

BERLIN has been the scene of severe rioting and fighting several times during the month of December—an indication that German unity may have to stand the test of another revolution.

JEWISH government in Palestine under British suzerainty is now sought by the leaders in the Jewish Zion movement, with excellent success in prospect for that solution of the problem.

AUSTRIA suffered less in December than in November, from internal disturbances, the people there seeming to realize that it is better to go to work and produce food than to fight and starve.

PORTUGAL, although a republic in Europe, did not escape the assassin's hand in December, the president of the republic having been murdered as he was about to board a railway train.

FOOD regulations in the United States were modified on January 1st, with the effect that flour took a small rise in price, the prospect for a scarcity in 1919 not having disappeared.

JUDGE W. M. MCCARTHY of the Utah Supreme Court died during December. He had been a member of that court for sixteen years, and stood high as an upright, conscientious judge.

HASTY MARRIAGES to young soldiers are netting a large crop of deserted wives in the United States, making it necessary for new army regulations to prevent such unions.

EMPEROR WILLIAM II of Germany abdicated in December, and he and his friends engaged in an effort to prove that he was not personally responsible for starting the great European war.

CONTROL of operation of all means of transportation and of communication by wire is being sought by national government officials in the United States, and is meeting with strenuous opposition.

IRELAND proclaimed an Irish republic on Christmas day; many thinking people outside of Great Britain feel that Irish independence is an unsuccessful experiment under existing circumstances.

THE PEACE CONFERENCE in Paris, although scheduled for January, is likely to carry its deliberations through February, there being twenty-seven nations represented at the conference.

STATE CONTROL of practically everything is being urged by certain theorists until it looks as if the next stage of government in the United States will be an official autocracy and popular slavedom.

WOMEN CANDIDATES for the House of Commons in Great Britain all were defeated in the December elections there, the chief reason being that those candidates had aligned themselves with the laborite party.

MEXICO'S Carranza government is headed for an early dissolution, according to reports received at the close of December. There will be neither disappointment nor weeping in this country at such an outcome.

BRIGADIER-GENERAL RICHARD W. YOUNG, of Utah, made a short visit to his home State on his return from France, January 1. Brigadier-General Frank L. Hines, also of Utah, made a short visit at Christmas.

INFLUENZA claimed over six million victims by death in the last four months of 1918, according to statistics gathered in London; and the pestilence is in the world yet. The total deaths reported in all armies during the war is just under six millions.

TURKEY now asks the Entente allies to aid in reorganizing that country. This assistance probably will take from Turkey all of Syria and Mesopotamia on the east, and all European territory, which includes Constantinople, on the west.

CONSCRIPTION for the United States in raising armies is the plan of a measure introduced into Congress. The British premier David Lloyd George says the only way to secure peace in Europe is to abolish conscription everywhere.

ASLEEP for twenty-one days is the experience of a five-year-old daughter of Robert I. Moyes, of Ogden, Utah, in December, following an attack of influenza. At the close of December the child had awakened, and there seemed a fair prospect of recovery from the illness.

IN THE BRITISH ELECTIONS in December, the ministry of David Lloyd George received overwhelming endorsement from the people of Great Britain, men and women voters. This will give the British premier especial strength in the peace negotiations, his people being almost unanimously behind him in policy.

AT CHICAGO, in December, professors of high rank in the educational world testified in a sedition case on trial that the most dangerous faddists in the country had an abundant membership in the school-teaching profession. Utah people may some day awaken to a sense of that same fact.

PRESIDENT WILSON was received in Europe, in his visit there in December, with the cordial welcome befitting that due to the great nation which did so much to bring to a successful close the war that for so long threatened the destruction of popular government. He also has obtained much first-hand knowledge of what the nations of western Europe have had to suffer.

EDITORIAL

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Motto—Charity Never Faileth.

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OUR GENERAL PRESIDENT

Honor to Our President.

This month President, Emmeline B. Wells, will be ninety and one years old. We cannot allow this notable occasion to pass without laying at the feet of our President a rose of sweet remembrance. We voice the sentiments of the General Board of this Society, of each Stake Board, and of every member thereof, in congratulating our President on this happy and auspicious occasion.

Why We Honor Her.

We honor President Wells, not only because of her extremely long and constantly active service, great as that may be; nor because of her gifted mind, her facile pen, her generosity and her sympathy with womanhood everywhere; her unselfish devotion to children, and to friends; her integrity to the truth, her love of the gospel, her loyalty to the presiding priesthood; all these merit and claim our respect and reverence; but, beyond this, and with all this, there lies another potent reason why we honor our leader. God and his servants chose her out of all

the women of this Church to be the Elect Lady. And, living worthy of this great calling, she commands our respect and reverence.

A Standard Bearer.

That is a keynote principle. Not persons, not individuals, but causes. Great aims, noble objects, these must form the ultimate elements of our thoughts and aspirations. Yet, we may well stop by the wayside occasionally on our difficult daily climb, and salute the leaders of our cause, the banner-bearers of our Society. They have not chosen themselves, but have been called by inspiration, and set apart by the presiding authority. She has been in the Church 77 years on her birthday this year.

Her Good Example.

That, too, is one of the lessons we learn from daily association with our President; reverence and obedience to proper authority. She is quick to hear the whisper of the Good Shepherd's voice, and her swift feet run out to meet and worship the Lord and to obey her leaders. In this we shall do well to consider her example. May the peace she has sought, the comfort she has earned, the devotion she has desired, veil and enshroud her remaining days and years. And may the light of her quick intellect remain undimmed, shining out from the windows of her soul to the end.

THE NEW APOSTLE, MELVIN J. BALLARD.

The appointment of Elder Melvin J. Ballard to the apostleship undoubtedly will meet with universal approval throughout the Church.

Elder Ballard is a native of Logan, and is the son of Henry and Margaret McNeal Ballard. As a youth and a man, he was industrious and successful. Popular and magnetic, capable and energetic, he moved always in a circle of friends. Gifted with an extremely beautiful voice, his welcome was assured in any assembly. He has filled many positions of responsibility in a civil, religious and economic way in his town and stake; and when he was called to preside over the Northwestern States Mission, in 1909, his absence was felt in Logan and Cache stake. He is greatly beloved by elders, Saints and converts in the Northwestern States Mission, and his presence and services in that mission will be greatly missed.

His eloquence and simple, modest dignity make him an ideal preacher and exhorter. Those who heard him speak in the recent conferences of the Church will not soon forget his moving appeals and his enlightening utterances. The work of the Lord will be advanced through the ministry of this good and gifted man.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in March.

THE MINISTRATIONS OF THE PRINCE OF PEACE TO THE PEOPLE OF THIS CONTINENT.

After the terrors of thunder and lightning and earthquake had subsided, Jesus came in the midst of his people and began to feed them with the bread of life.

He taught them many important doctrines, but finally he perceived that they needed a period of rest and preparation of spirit before he could venture further with his instructions.

Nevertheless, as he gazed upon them and witnessed their tears, his bowels were filled with compassion, and he felt for them infinite mercy, yea, their mute appeals so touched him that he said:

"Have ye any that are sick among you, bring them hither? Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? bring them hither, and I will heal them, for I have compassion upon you; my bowels are full with mercy;

"For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

"And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him."

Continuing, in the words of the *Story of the Book of Mormon*:

"And they did all, both they who had been healed and they who were whole, bowed at his feet and did worship him; and

as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears."

Surely this was a glorious day for the people of this continent. Surely it was a day towards which the inhabitants of this earth might truly yearn.

Think of our world today with its tens of thousands of halt, and lame, and blind; a rough estimate of the fatalities in the late war is ten million, and the wounded will, in all probability, equal or surpass this estimate. Think of all the boasted skill of the twentieth century striving to make the lame to walk and the blind to see after the horrors of war. Think of the French, whose achievement has been so widely proclaimed, sitting in their art studios, day after day, striving to make the soldier made unsightly and repellent by the ravages of war, comely and natural. This they seek to do by means of a thin flesh colored mask, which attempts to imitate the man's photograph when he was whole and sound. Call to mind the hundreds and thousands whom shell shock has made deaf, and those whose blindness is beyond that of the most skilled physician, and others whose sovereign reason is like sweet bells jangled out of tune. Think of us now in the clutches of an epidemic that is baffling the medical profession, and making orphans of hundreds and thosuands of children. It is only by keeping in mind our own very sorry plight that we realize the difference in these two pictures.

In the one we have the Savior of the world standing in the midst of his people, with his soul full of love and his bowels full of compassion, saying, "I perceive that your faith is sufficient, bring unto me all that are lame, and halt, and blind, and I will heal them;" and they brought all their sick and afflicted and every one was made whole.

On the other hand we have a world strong in its own strength, wise in its own conceit, self-seeking and unlovely in many of its practices, reaping according to that which it has sown.

Note the utter completeness of the work of the Great Healer. He did not make wooden legs for the lame, nor amputate the hands of those whose hands were withered, or make masks for those whose faces bore unsightly scars; nor did He say, Take away your lepers, your blind and insane, for I can do nothing for them; but all their sick were made whole. In the light of this knowledge may we not rejoice and be made glad that he has promised to come again with healing in his wings?

Then he commanded them to bring their little children and place them near him; after they had complied with his request,

he commanded them to kneel, and when they had knelt he prayed in their midst, and the multitude bore record of this prayer and this is the record they bore: that "the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."

And then Jesus arose and bade the multitude arise, and he wept for joy. Afterwards He blessed their children; but that story is part of another lesson.

What we wish to draw special attention to is their record in relation to His marvelous prayer, the power of which is beyond mortal comprehension.

PROBLEMS AND QUESTIONS.

1. After the terrors of thunder and lightning had passed, what did Christ do in the midst of his people?

2. What does Christ say about "other sheep," in III Nephi 16?

3. What did Jesus teach the people in relation to the sacrament? III Nephi 18.

4. In III Nephi 21, Jesus gave instructions concerning the naming of the Church. What did he tell the people in relation to this matter?

5. What mighty works did Jesus perform among this people, like unto the mighty works He performed among the Jews at Jerusalem?

6. Were any afflicted exempt from his ministrations? Compare the divine way of overcoming sickness with the human way.

7. After commanding the little children to be brought unto him, what did Jesus command the people to do? What did he himself do?

8. What have the people told us in relation to this prayer?

9. Are their comments upon this prayer what we should naturally expect? Why?

LESSON II.

Work and Business.

SECOND WEEK IN MARCH.

LESSON III.

Genealogy.

THIRD WEEK IN MARCH.

THE ORIGIN OF ANGLO-SAXON SURNAMES.

Teacher's Outlines.

Teutonic names were generally compound words. (Illustrations).

Name customs were sometimes founded on social habits and religious impulses by Saxons.

Anglo-Saxons were warriors and pagans.

Children were named for their pagan deities.

Children were often surnamed from father's trade.

Angla-Saxon names were included in William's survey recorded in Domesday. These were the small land-holders. The upper class named there were all Normans.

LESSON STATEMENT.

We learned in our history lessons that Great Britain was inhabited first by semi-savages—with the Britons. They worshiped Nature and natural phenomena and built homes in the forests and woods. The Celts, who were almost as uncivilized as the Britons came into Ireland and then over into Scotland and Wales particularly, conquering the Britons. Welsh people, however, claim descent from the original Britons. The Irish and Scotch came from the Celts. Then came the Teutonic tribes of Angles and Saxons and they conquered and settled up England driving the Britons into the Welsh mountains and keeping the Celts confined in Scotland and Ireland for some centuries.

Neither the Britons nor Celts built cities or even villages. They lived in the most primitive huts and dugouts, fighting each other and living by hunting and fishing.

When the Anglo-Saxons came in they grouped themselves in

little villages and founded a primitive sort of government, patterned after the Teutonic customs of their Scandinavian forefathers.

Now when men lived apart from each other it mattered little what names they chose for themselves and their scattered families and friends, but just as soon as a community gathers into village life it is necessary to select names for children (provided they are to be called by only one name), which shall not conflict with the names given to others in the village, else confusion arises when two or more have the same name.

The Anglo-Saxons were pagans. They worshiped Thor who was the Scandinavian god of war, thunder, and agriculture, the benefactor of men; and Woden or Odin, chief of the gods, the god of war and founder of art and culture; and Frigga, the goddess of marriage, from whom Friday is named—wife of Odin; or Frey, the son of Njord, the god of rain and sunshine and specifically of fruitfulness and prosperity; or Freya, the goddess of love, daughter of Njord and sister of Frey. They namedtheir children very frequently after the deities which they worshiped and sometimes they would add an epithet to the name, like Thor-Wold; Thor is the god of war, thunder and agriculture, the benefactor of men, and Wold is a down or forest.

The Anglo-Saxons sometimes named their chidren because of some peculiar circumstance at birth or some peculiarity of the child, or from complexion or characteristic. Names are frequently changed too. Children are sometimes named from the father's trade. They were also sometimes given nicknames. They were often given the father's name with *son* added to it, but no Anglo-Saxon child had a surname as we understand the term.

After several centuries the Celts in Scotland, who were now called Picts and Scots, made a great deal of warfare and trouble for the Anglo-Saxons; and too the Danes and Norsemen came over from Scandinavia in great numbers in their piratical boats and the Anglo-Saxons became alarmed for their final safety. So they invited another branch of their race called the Norsemen to come over and help them conquer the Danes and Scots.

Thus it was that the Norman king William came over in 1066 and he conquered the whole lot of them and remained in England with the title of William the Conqueror.

QUESTIONS.

Who were the first people in Great Britain?
Where did the Celts come from?
Where did they settle in Great Britain?

Who were the Anglo-Saxons?
Where did they come from?
What different habits had they from the Britons?
How did the Anglo-Saxons give names to their children?
Name some of the Anglo-Saxon pagan deities.
Who were the Normans?
Where did they live
Tell what you know about William the Conqueror.

Note.—Let the class discover as many Anglo-Saxon personal names and surnames as they can. Extend the inquiry into the ward and classify Anglo-Saxon personal names and surnames, giving their definition.

LESSON IV.

Home Courses.

FOURTH WEEK IN MARCH.

PHASES OF GROWTH AND THEIR CHARACTERISTICS

Most people are so accustomed to see their children grow that they do not trouble themselves with the details of the process, nor consider in what way this may be promoted or retarded. Growth in human life is the series of changes associated with increase in number, size, and complexity of the different parts of the body, and our knowledge of growth should include information relating to the varying development of all the organs, the significant changes in their mode of carrying on their work from birth to old age, the possible deviations from the normal, and the degree of resistance to the various diseases peculiar to the characteristics of different age periods.

Mental growth continues to increase in complexity through life, actual physical growth ceases at about the twenty-fifth year; though slow growth in height continues in some individuals until thirty; and increase in chest girth goes on until fifty. During the first seven years, child development takes place most obviously in respect of size; while later, it seems to be more directly associated with the elaboration, or increase in the complexity of the tissues—thus growth may be said to have a two-fold character: (1) increase in size and substance; and (2) development of capacity to perform more complicated activities.

Children may normally vary one to two years from the average, and height especially is always influenced by race and family predisposition. Until recent times, the opinion was held that

when rapid growth of body ceased for a time, the child's mind seemed to expand more quickly, though more recent authorities affirm that increase in height, weight, strength and mental development coincide; as, for instance, the child tall for its age is also more mentally proficient and suffers if deprived of suitable educational opportunity.

Different parts of the body do not grow in the same time nor in the same proportion; for example, the mass of the brain increases from two to three fold in the first year of life; whereas, there is an increase of but 10 per cent in the second year, and the actual size of the brain is little increased after the eighth year. The annual growth in size of the heart is about 8 per cent between seven and fourteen, but in the year of puberty, it is 20 per cent.

Rate of growth can be computed by three methods: chronological, physiological, and psychological. To an increasing degree, judgment of a child's progress by the actual years it has lived is giving place to the much more accurate estimate based upon the stage of physiological development it has reached. Differences in physiological age may amount to as much as three years among a group of children all of the same chronological age; hence the need for varying treatment of children who are too liable to be all placed in the same class. Physiological age refers to the relative development of organs, bones, weight, height, sex maturity, etc.; psychological age, to mental ability and maturity.

There is reason to believe that growth of all kinds follows certain laws, though these are not as yet thoroughly understood. They have, however, a rhythmic tendency: that is to say, we observe periodic alternations of greater or less activity—thus growth in weight is more marked in the fall; growth in height more noticeable in the spring. Growth in weight is more variable than growth in height, and is much affected by the health and nurture of the child. The weight at a given age may be above the average and yet the child may be flabby, anaemc, and of poor constitution. However, one or all forms of normal growth may be retarded, and often checked by illness, repressive discipline, unsuitable diet, unsanitary environment, loss of sleep, premature responsibility, or excessive pampering. A comparison of the growth curves for girls and boys shows considerable difference between the sexes. Girls reach their maximum adolescent rate about three years earlier than boys.

Although the transition from one stage to another in the different periods of growth is very gradual, certain marked characteristics admit of the following classifications: (1) Prenatal, or a period of very rapid growth, during which all the organs are formed but the development is immature, to which fact is due the

helplessness and plasticity of a baby at birth. During the nine months preceding birth, weight increases nearly a billion fold and the ovum develops from a diameter of 1-125 of an inch to a length of twenty-one inches.

(2) Infancy is also a period of extreme rapidity but relative simplicity of growth. Digestive system is the weakest link in an infant's chain of life, hence the great importance of maternal feeding. Infantile powers are chiefly receptive and obviously immature, so that this might be described as a vegetative period, during which body and mind are nourished and strengthened under the influence of warmth, quiet, absolute regularity, suitable food and adequate exercise (taken by the infant on its mother's knee during its daily toilet).

(3) Early childhood is a stage characterized by restless activity, alternating with prolonged, profound sleep. Awakening curiosity demands the reasons why for all observations, associated with a vivid imagination, which finds difficulty in distinguishing fact from fancy. Much attention should be given to the formation of established habits in regularity of daily routine, and in the care of the body. Small children are very susceptible to infection, to which actual mental arrest may often be attributed. Mimicry is at its height, and life long habits are formed chiefly by the imitation of adult manners and standards.

(4) Later childhood is the most active health period of life. The evidences of external growth are less obvious, but ability for muscular coordination has vastly increased. All forms of activity are desirable, such as, skipping, climbing, drawing, swimming, swinging, etc. A systematic education should be directed to the formation of good habits, to the training of eye and ear to observe accurately and cooperate with body and mind, rather than to exaggerated reliance upon the printed page. During the period of second dentition there is often a temporary "fall back" due to difficulty of mastication and instability from rapid brain and muscle development, etc. This is sometimes called by doctors the "fatigue period." The characteristics of adolescence will follow in a later lesson.

Suitable, regular, well masticated food; abundant sleep under good but not self-indulgent conditions, scrupulous cleanliness, adequate clothing; sufficient exercise; joy and pride in work—these constitute the hygienic creed of youth during its apprenticeship to life. Why then is the world filled with delicate people, or with those defective in some form or other of physical or mental development? Because of the failure to recognize how variable are conditions at every phase of growth, and that the hours of sleep, the quality and quantity of food, the kind and duration of exercise, even the form of play—all demand adjustment as the child passes

from infancy to adolescence. The essential study might be made from books, but there must be careful regulation of practice accompanied by the spirit of devotion, willing to make personal sacrifices for the child's needs. There must also be a revision of many false standards which, for example set care of the house above care of the child.

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QUESTIONS.

1. What is growth?
2. What are its characteristics?
3. What is the usual division of its phases, and why?
4. What difficulties are there in meeting the apparently simple requirements of childhood?
5. Give illustrations of how these requirements vary at different age periods.
6. By what influences is growth most affected?

NOTICE TO GENEALOGICAL WORKERS.

Now that our meetings are discontinued once more, we suggest to the sisters everywhere to take up a detailed labor in the genealogy of the family,both for the husband's and the wife's lines. Make out your living records to the latest generation. Then make a card index of the names. Next, get out all the family temple records, and see that every name is rightly written and all possible work done. Write to relatives and to the Genealogical Society of Utah for more data; write to parish clerks and to old friends for further information. Sisters, spend a little time daily making up good and suitable temple clothing. Any and all such labors will be both profitabe and pleasant.

Let us Plant a Garden Eastward from Eden.

Morag.

The words have magic in their sound, a magic which can hardly be explained. The instinct to work in the soil is an inherited one, for are we not, one and all, descendants of the original tiller of the soil?

We read: "The Lord God planted a garden eastward in Eden, * * * and the Lord God took the man and put him in the Garden of Eden to dress it and keep it." Gardening is therefore the oldest profession in the world.

We emerge from the mud-pie stage of childhood only to learn to make more beautiful mud pies with frostings of perfumed color, and these we call garden.

One flower lover says, "God breathed the breath of life into the soil, and it smiled back at its Creator in the form of a flower."

The making of a garden is much like the formation of character; the loveliest mature characters are often the results of earlier mistakes.

The fact that the garden is a matter of growth makes it worth while, and for every moment spent in gardening, there are many compensations. To be able to produce, by our own physical efforts, so much beauty to feed the soul, and all the vegetables and fruit to feed the body, would seem the natural ideal of living. And it is quite posisble for us to reach this ideal, even if we only do it as a side issue or recreation from our real life work. We can do, in a garden, the thing for which we were intended—create beauty, find health and happiness, have joy.

Flowers bring consolation; this is the secret of their hold on mankind. They exhale peace as they breathe perfume. The greatest gift of a garden is the restoration of the five senses. The air is attuned to the varying tones of bird melody, the chirp of the insect and the hum of the bee. The eye can feast on all the wealth of color and form in all the glorious beauty of God's great out-of-doors.

The delicacy of touch comes gradually by tending injured birdlings, by the handling of fragile, infant plants, and acquaintance with tiny seeds and various leaf textures, while the sense of taste is gratified by a diet of fresh, home-grown, unwilted vegetables and the fruits in their season, and to the nose is revealed all the secrets of earth-incense,the whole gamut of flower perfume.

No one can remain evil and associate daily with flowers, for flowers have such an Irish way, with their "blarney" of beauty, of leading one's thoughts to the simple, real and abiding things of life. Once a gardener, always a gardener, for there is no happier creature in the world than the soil and flower lover. So whether the owner of vast acres, a small cottage home, a city back yard, or even a sunny porch and some broad window sills—let's make a garden.

FEBRUARY GARDEN NOTES.

During this month, plan your garden on paper, send for some seed catalogs, carefully select the seed desired, and send for it while the stocks are fresh, and the seed man has plenty of time to attend to your order; if you wait until late March or April you may be disappointed, as stocks will be depleted and you may have to take substitutes or inferior seeds. Towards the end of the month the hot-bed should be made ready and the seeds planted.

Plant the seeds about six weeks before the end of the frost time, for if sown earlier the plants grow so tall and spindling, and are too weak to be a perfect success.

Sow as many flower seeds, perennial and annual, as you have room for. On very cold nights cover the frames with an old quilt or some sacks. Place a small stone under one of the sacks every day, for an hour or so, that the plants may receive ventilation, and on warm, sunny days give the little plants a regular airing. Never leave the glass up later than 4 p. m., even in late April. Sprinkle with luke-warm water whenever the soil seems drying, using a sprinkling-can with fine nozzle. Keep the soil loose and free from weeds. Some favorite flowers are coreopsis (annual and perennial), nicotiana, petunias, phlox, drummondi, snapdragons, delphiniums, hardy phlox, canterbury bells, gypsophila (bay breath), cosmos, oriental poppies.

During February, bring the potted bulbs, hyacinths, lilies, narcissi, tulips, etc, from the cellar, and bring gradually to the light. In a few weeks these will burst into gorgeous beauty in the window garden. Take good care of plants received on Valentine day; do not be disappointed if they lose a few leaves or flowers—the transition from the moist, humid air of the greenhouse to the dry, hot air of our furnace-heated homes is not accomplished without some loss of foliage. Water regularly, but not profusely. If used as table decorations, place in a sunny window occasionally. Place all house plants in kitchen sink or bathtub and spray foliage with luke-warm water about once in two weeks during the winter. Isolate all plants infected with green lice, aphis, red spider. If you cannot eradicate these pests with soapsuds or tobacco solution, it is better to discard the infected plant entirely.

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